Lutheran Herald

May 14, 1957

VOLUME XLI . . . NUMBER 20

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

The glory of the spring...

It Is May

The morning sun makes lacy patterns o
road which winds over the small hill and
across the wooden bridge. The smell of
is heavy in the morning air, and a cushi
green covers the whole countryside. The s
drone of the bee comes to my ears along
the faint lowing of far-away cattle. The
gling brook is almost hidden under the di
willow trees and then bursts out in s
glory as it cascades down and under the b

Spring has burst out in all its glory. And
quietness and sereneness lulls the heart
dreaming. . . .

GLADYS WOGEN BI

Who helps to grow the springing grain?
"I," said the earth on hill and plain.
"When the roots come poking down
Through my soil so cool and brown,
Little roots from bursting seed,
They will find the food they need."

LAUREL HALVERSON

(Laurel is the 11-year-old daughter of the Rev. A. C. Halverson.)

Lutheran Herald
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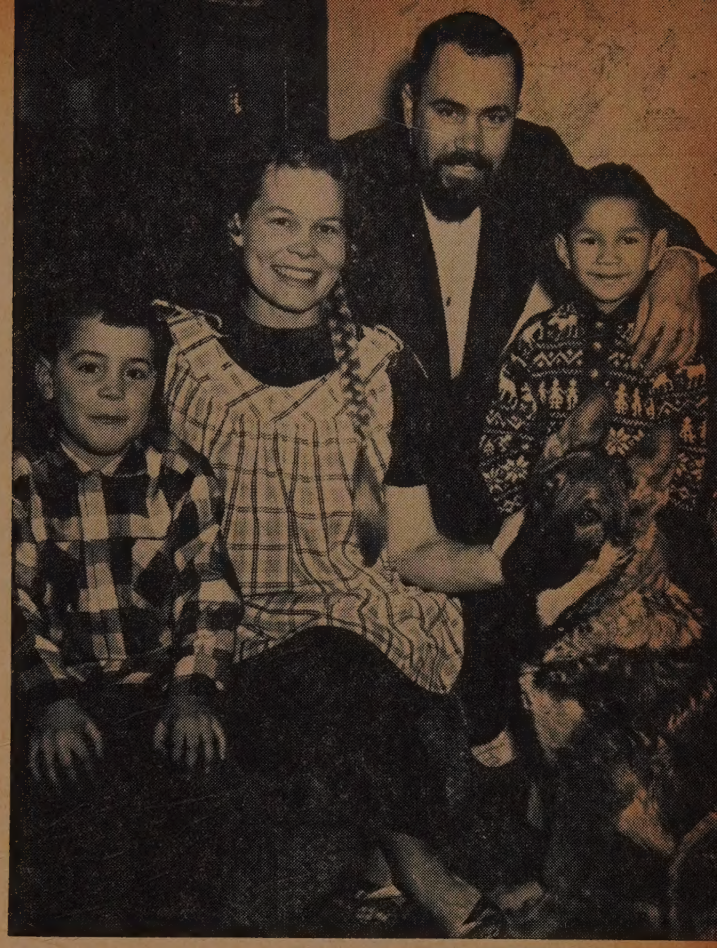
● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 So
Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Mana
scription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the p
at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg P
House, Minneapolis 15, Minnesota.

Where a Lutheran Is a Lonely Man

Jim Kallas



Pictured above is the Jim Kallas family. Mr. Kallas has been studying in England during the past year on a Fulbright scholarship. He and his family will be going on to serve our Sudan Mission.

n the fog-filled streets of London to the sheep-ıded moorlands of northern England, a Lutheran onely man. So little known is the word "Lutheran" e man in the street as he pounds along through oncrete jungles and maze of electric wires in his ıit of the daily crumpet and tea, that a recent st to the B.B.C. for a Lutheran religious broadcast met with the reply, "It is the policy of the B.B.C. oadcast only the services of those churches which n the mainstream of the Christian tradition."

t things could be worse. There could be persecu- instead of antipathy—that's what they had back in y VIII's time. This vacillating little king produced angue so vitriolic and cutting in its denunciation ıther, "the little friar of Wittenberg," that Rome ly labeled him with the title of Defender of the . Defensor Fidei appears to this day on every h coin.

t neither the kings of England nor the councils of any could extinguish the evangelical expansion. England two young men went to Germany and nly studied under "the little friar of Wittenberg" hey actually found refuge in the home of Luther the fiery blasts of persecution belched out across the channel from the disgruntled Henry. One of these men was Tyndale—the translator of the English Bible. The other was Robert Barnes, a man who almost succeeded in seeing the Lutheran faith become the official religion of England. This all came about when Henry, having a few divorce problems, was scared skinny when it looked like the pope was building up a France-Spain coalition against him. So he made friends with the Lutheran Smalcaldic League and Barnes, working with Luther and Melanchthon, came up with a doctrinal confession for the king which later became the bases indirectly for the Thirty-nine Articles, the present-day confessional standard of the Anglican Church.

But Henry got his domestic problems straightened out, made friends with the pope, Barnes was burned, Tyndale was strangled, and the Lutheran threat to England passed. . . .

Beginnings . . .

And that's the way things stood for a hundred years. It wasn't until 1669 that the first Lutheran congregation was established in England. Coincidentally, this first Lutheran congregation was a heterogeneous group—Germans, Swedes, Norwegians, and Baltic peoples.

Thus it crystallized an aim which is to this day one of the abiding goals of the Lutheran churches of Great Britain . . . a Church transcending nationalistic boundaries and overcoming language barriers, open to all on the one criterion of faith in Jesus Christ.

For the next several hundred years, you can't honestly say that the Lutheran church grew—it just kind of stretched a little. Seamen's missions were set up to follow the Scandinavian sailors, the Missouri Synod sent a man over in 1896 when six London bakers (feeling a "knead") appealed for a pastor, but on the whole, it was not until the post-World War II influx of refugees that the Lutheran faith asserted itself in Great Britain as a vital force.

The battered buildings and the gutted towns are but feeble and muted witnesses to man's savagery unto his fellows. The real tragedy of war is wrapped around those scattered scraps of families . . . a father here, a mother there, orphans, widows, maimed, diseased—these derelicts of humankind, hope gone, roots ripped up, past destroyed, future bleak, were washed up on the shores of England in the thousands. And England, typically, met them with open arms and found a place for them in this already-crowded little island. Among these thousands who found refuge here were many, many Lutherans.

The Church Was Waiting

And praise be to the foresight of our leaders, the Church was not only helping them to get here—the Church was also active on the other end of the line, waiting for them when they arrived. Although the first waves of refugees didn't come until 1946, Lutherans of the world were already preparing for them in 1945. Our Aasgaard was one of the men on these early planning committees, and to implement the work the Missouri Synod poured in buckets of money.

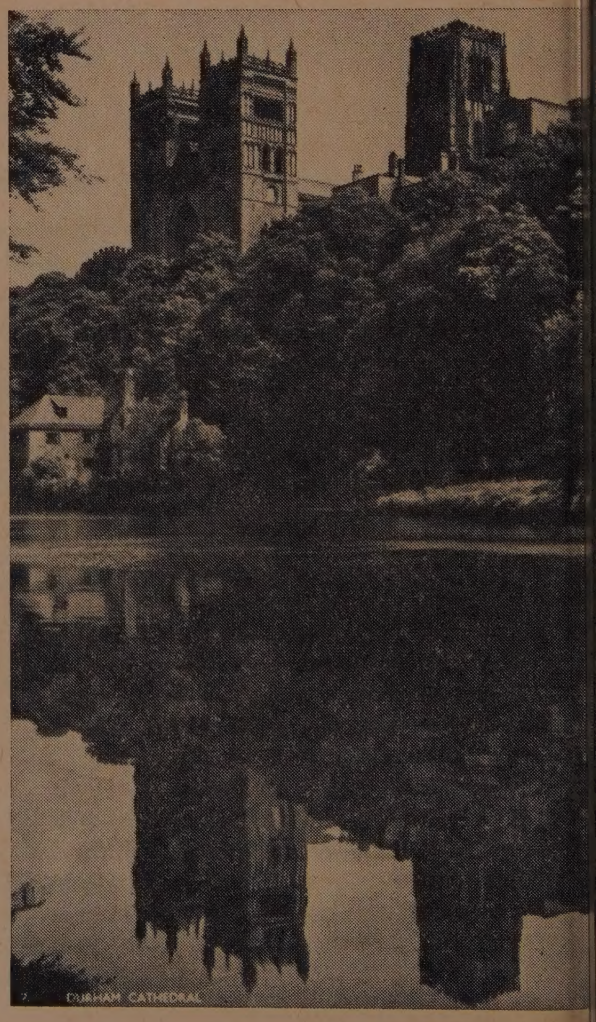
Out of these early endeavors, there slowly evolved an organization which is today called the Lutheran Council of Great Britain. As the early challenge of the refugees was met and mastered, the activities of this Council branched off into other fields and today it not only plans for the day when one united Lutheran church can be brought into being, but it also sponsors lay-leadership conferences, a Lutheran Choral Society, pastoral conferences, and arranges for pastoral care for its flock of many nations. Estonians, Germans, Hungarians, Latvians, Lithuanians, Poles, Slovaks, Swedes, Norwegians, Danes, and Finns, as well as Englishmen, can today hear Lutheran sermons in Great Britain in their own language.

The funds for the work of this Council are provided on a fifty-fifty basis by the Lutheran World Federation and the Missouri Synod.

Two Tasks

Biblically speaking, the Church of Jesus Christ has tasks—one is evangelism, outreach, the task of reac and winning others for Christ. Two, it has the ta conservation, the necessity of following and feeding who are already members of the Church. In the trou hectic, heart-rending days of the immediate pos scene, it was this second task, the necessity of carin its uprooted and homeless saints, that took the bu the time of the working Lutherans of England. Pe this is the reason that, despite the large number o therans in England, the denomination was still prac ly unknown to the austere B.B.C. The Church wa busy licking its wounds, patching up its people, nu back into life disillusioned faith and dashed hop make any great impact on the outside world.

But as the situation stabilized itself, the work o Lutheran Church here in England has slowly but s ily begun to extend into the field of evangelism outreach. From this point of view, perhaps the interesting experiment to us of the ELC is a place c Hothorpe Hall. The head man here is an ELC p Lloyd W. Swantz. His purpose, and the purpo


DURHAM CATHEDRAL

River Wear and Elvet Bridge

norpe Hall, is to provide a youth center for the g people of the land. A place where kids can be enged, edified, and assisted in their Christian growth here stimulating Christian discussion and education be coupled with counseling and guidance aiming at Biblical goal of mature men in the fulness and sta- of Christ. A place that can be a Bible camp, a study quarters, a literal center of Christian outreach igh education.

or is Swantz the only ELC'er stationed here in and. In addition to this organized, institutional carried on at Hothorpe and through the Lutheran ld Federation, the ELC has followed its own young and Lutheran-Americans in general when they go the military service. At a huge American air base, lled in the shadow of London, Lt. Stuart Barstad sters as chaplain.

Vision Grows

yet, even after acknowledging the varied and many- ministries of Lutherans in England, it must be essed that we are a minority here and the phrase of pening sentence, "a lonely Lutheran," is more than ditorial euphonism. From Hadrian's wall all the down to sprawling London, we (my wife and I), lmost the only English-speaking Lutherans. Here Newcastle, a city of 300,000 people, the only Lu- n services are in German.

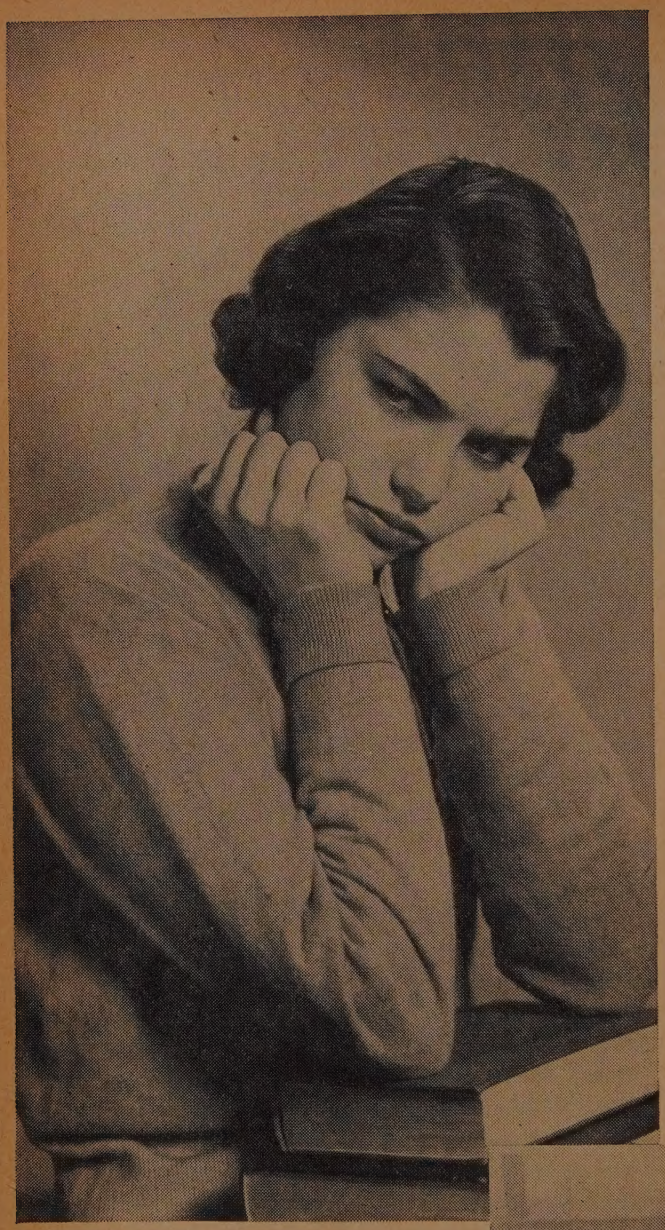
d yet this is not completely a bad thing. While nizing on the one hand the distinctness and value Lutheran confession with its evangelical fervor and crated warmth, we have, on the other hand, been ed with the devotion to Christ and the doctrinal accord we have been able to share with non-Lutherans of northern England.

In my classes at Durham University, I have heard lectures on the Atonement which were so Christ-centered, and discussions on the significance of the Bible which looked upon the Scriptures as the Word of God in such an adamant, vocal sense, that I thought at times I was back at our own Luther Seminary in St. Paul. At the local Congregational Church where we worship, and where I have been privileged to preach, the sermons are Lutheran even to the extent of direct quotations from the Reformer himself.

Out of these personal experiences, there has emerged a vision of the universal Church of Jesus Christ which transcends geographical limitations or denominational boundaries. This is not a left-handed endorsement of the ecumenical fever we are at the moment suffering with—for I, with the ELC, condemn this frantic popular movement which demands union for union's sake and is willing to pay any theological price, up to and including a confessional standard of the lowest common denominator. Nevertheless, when we conversely go to the other extreme and become so narrowed in our thinking that we limit the Church to a local building or a midwestern synod, then we have become sectarian in our thinking. The Lutheran, whether he finds himself in a predominantly Lutheran community or a non-Lutheran land, is a man who is able to both appreciate and dedicate himself to the confessions of his Church, and at the same time rejoice in the world-wide unity of the acclamation of Christ as King. We have seen the King worshipped here in England . . . and our vision of the Church has grown.

The Box

Willard C. Rasmus
Superintendent, Lake Park-Wild Rice Children's H
Fergus Falls, I



The children eagerly awaited the opening of the
wrapped box. Jane, age 13, gave a groan as Mrs. La
tenderly lifted the infant layette and other lovi
wrapped articles of clothing from the box. Larr
tousle-haired boy of 14, looked haughtily at the box
said, "Even if that stuff did fit, you'd never get m
wear it!" Little Sig was disappointed because he d
see any candy or that toy truck he had dreamed a
last night.

Mrs. Larson clucked, and mused to the superinten
of our Church's Home for Children, "I feel so grat
but what can we do with it? Our Home hasn't
a baby or little child for years." Supt. Jansen ma
mental note to write to the Ladies Aid and expres
appreciation and ask if he might include this la
with other clothing he was preparing for Luth
World Action. With a sigh, he commented on ho
supposed many hours of needlework and dedi
time and effort had gone into this fine box. He imag
that the women had visualized in their efforts how
clothing would be used—and it would sort of mis
mark. "Well, can't you write and tell them before
of our needs before all of this work is done?" Mrs.
son asked.

Above: This girl is not pouting. She is concerned about deep personal problems. Disturbed children in our Children's Homes ought not to have the added worry that their clothing is not as acceptable as that of other teen-agers. Right: Layettes and other soft little pink and blue garments are not very helpful when it comes to clothing teen-age boys at our Children's Homes.

One in a series on our Children's Homes

Ve try to, but often women send us articles without ng, in the belief that a Children's Home surely must babies and toddlers! People, you know, are re- nt to accept the fact that there are few infants hildren's Homes today. I always tell the groups hom I talk that all children deserve the chance ave foster parents if they cannot have their own nts. Unfortunately, most people want foster and tive children to be little, so you can see why many ur boys and girls, such as Larry and Jane here , are teen-aged. The little child brings greater assion to the hearts of people than does the older ; perhaps this accounts for the many infant gifts eceive, although we all know that the older child ires as much care and love, if not more."

lirected Dollars

upt. Jansen moved the clothing to the storage room Mrs. Larson went on ahead to make room, he ght of how many dollars are actually misdirected illing, earnest people of our Church because they ct to determine just what our needs are. He thought w these dollars would buy food, pay for the fuel nd help pay Mrs. Larson's rather meager salary. he recalled how at a Ladies Aid meeting where ecently spoke, a woman stood up and said, "All want is money, it seems; can't we help some other because we feel pinched too?" She was relieved arn of many projects that are just like money in ocket. One Circle, for example, came in and made s for the living room; another sewed single sheets yardage.

the storeroom, Mrs. Larson pointed to the clean , blue jeans, T-shirts, and blouses she had placed to give to the children later, as needed. She said, ple will give right if they just know. Clothing n't have to be brand new, but not so worn or out le that the children feel embarrassed."

front of the typewriter back in the office, the super- dent began his letter to the woman who had sent ayette:

Mrs. J. and Circle Members:

e were happy and yet a little unhappy when we ved your box. We were happy that you thought of nd to learn that you were concerned about our . We are unhappy because we cannot use your Our Home is for older children, and we are not e of any Home in our Church that cares for babies. is because babies are placed in foster or boarding s until final disposition is made in their case. May nclude this fine clothing in our parcel of clothing utheran World Action Clothing drive?

Upon completion of his letter, Mr. Jansen wondered if the other Homes in the ELC received fine gifts such as these and couldn't use them. He sat down and wrote to the other Homes. A few days later, the responses came. Here in summary are some of them:

(1) All Homes receive box work. Box work is a project of the Ladies Aids and consist of canned goods, sewed articles (such as shirts, pajamas, skirts, and blouses), and used clothing.

(2) Relatively few groups contact the Homes and ask their needs. Most pack a box and send it. Box work is important and helpful when it meets a specific need, such as bedspreads, sheets, pajamas, and articles for the Home. When box work fails to meet specific needs, the items are surplus and stand unused in storerooms, or efforts are made to find persons who can use them.

(3) Box work rarely meets real needs but it does indicate persons who have heartfelt interest in helping others, and contact can be made to interpret the real needs of the Home.

(4) Canned goods are not received as often as in the past. The Homes are able to purchase canned foods at wholesale prices, whereas most individuals would have to pay retail price, thereby making this form of giving unwise. Home-canned foods cannot be accepted by some Homes because of standards set up by State Departments of Health. It is felt that the equivalent in cash could be spent for greater quantity of food.

If We Could Store Them . . .

Mr. Jansen summed things up in his mind as he thought: "Boxwork as a project is representative of the warm concern the women of our Church have had for the neglected and deprived child, down through the years. In the past, our Homes would not have been able to serve children without this wholehearted giving. We cannot serve children today without the giving heart of our Ladies Aids; however, our needs are for hard, cold cash. Unfortunately, this type of gift is not, for many reasons, the gift people want to give, while food and clothing are to them a proper gift. To repeat, our Homes would be only too glad to receive these gifts if we could store them as money in the bank and use them as needed. You can readily see, money does not deteriorate, mold, go out of fashion, spoil, or go to waste, as clothing or food do in our storerooms.

"A common and sensible suggestion to those who desire to work at traditional boxwork projects would be to have a 'Basement Sale,' 'Rummage Sale,' or perhaps a 'Boxwork Display and Sale.' When the projects are completed, the proceeds could be sent to some institution of our Church."

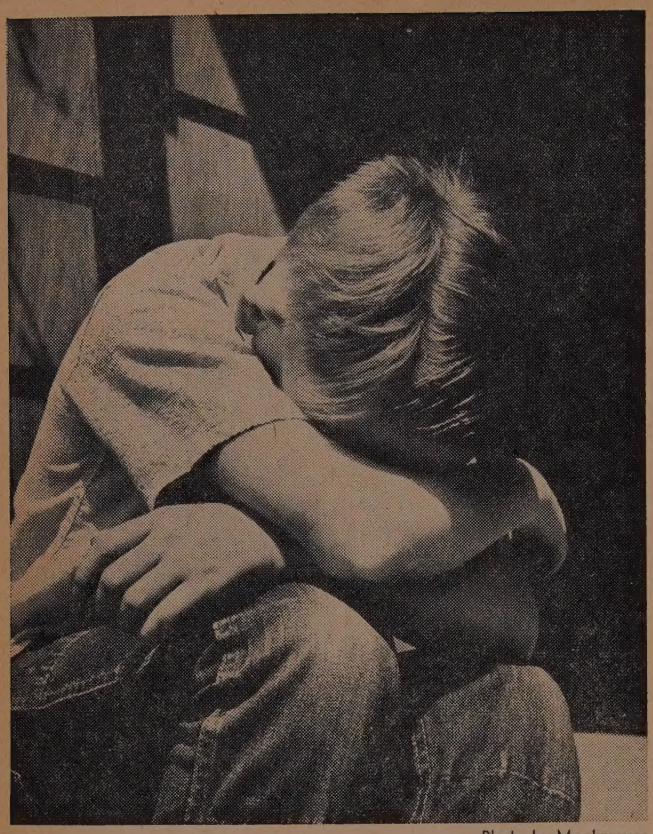


Photo by Monkmeyer

Another in a Series on "Christian Vocation"

We are able to do something about the sadness and the suffering that we see . . .

I Like Being a Social Worker

Alta Quello

A FEW weeks ago a number of social workers in community spent an evening with a group college students who had expressed some interes learning about the profession of social work. At end of the evening one student, who had made p to enter a graduate school of social work, said to "Every social worker I talk to is so enthusiastic a his work that I get enthusiastic all over again e time I talk to one of you." A few days later, aft talk about children who needed homes, a woman c to me and asked, "You must see so much sadnes your work, how can you stand it?"

The answer to both questions is the same. We enthusiastic because we are able to do something a the sadness and suffering that we see. The suffering be caused by society and the environment in w this person lives, or it may be caused by conflicts inadequacies within himself, but he needs someon help him find his way out of this uncomfortable n and this is the social worker's job.

The things we do are not often spectacular, and not be noticed by the casual observer; but we learned to understand the importance of the changes that occur in people's lives as well as changes in the way they feel about themselves their problems. An unmarried mother I know expla what happened to her. She came to me from a of turmoil and want, had been seldom loved but c berated, and was fearful that I too would scold "holler at her" because of this new problem in life. After our first interview she told the couns at the maternity home, "Not much happened, we sat and talked. I felt all nervous and noisy inside w I went, but my worker was so quiet and calm, and talked so quietly about my troubles, that pretty I began to feel quiet too. Now I know I can here and she'll help me think what to do about me about my baby."

Problems Are Too Strange

l people are constantly engaged in solving problems n themselves and within their environment. Most ie time they find the solutions by themselves or the help of family or friends. Sometimes, however, problems are too strange, too difficult, or they be- worse instead of better as more effort is made lve them. Then professional help is needed. To such professional help requires knowledge and skill ie part of the helping person, for the responsibility ved in influencing what happens to another per- life is too great to be based merely on "common " or "good intentions." One social work teacher, hin Bowers, defines social casework as follows: "Social casework is an art in which knowledge the science of human relations and skill in rela- nship are used to mobilize capacities in the in- vidual and resources in the community appropriate better adjustment between the client and all or rt of his total environment."

ke any other art, this one is not quickly learned. petence as a helping person requires that the l worker must (1) possess a specific body of vledge; (2) apply this knowledge through a set ecific skills; and (3) possess a set of specific at- es. The knowledge required is an understanding uman behavior, which is the material with which are dealing; the social and cultural environment hich he lives; and the resources of help available in himself, the family, and the community. Skill knowing the "best way" of helping, and in using elf in a relationship that enables the person being ed to see opportunity and hope where he thought existed. This is what makes social work an art, he professional worker uses her personality as well er knowledge, and must learn by practice what s for her and why.

One of the reasons I am so enthusiastic about being a social worker is that it gives me this opportunity to work creatively, to base my decisions and methods on principles and knowledge rather than on rule of thumb procedures and simple routine skills. Each worker experiments and learns to use her own capacity to listen, to love, to think, to imagine, to feel, to understand, in ways that will strengthen and support the people who are asking for help. Just as in learning to play the piano or ski in the mountains, it is not enough to know what to do, but practice in doing is necessary to enable the learner to perform in a competent manner.

There are two ways to worship.
One is to bend the knee;
this is the worship of inwardness.
The second is to work--
to work where one is.

Students come into schools of social work with some feeling for people and some wish to be of service to others, but they usually find some changes occurring in themselves as they learn and develop feelings and attitudes that will make it possible for them to think and act appropriately. They are then able to say with the members of the social work profession that we believe in the dignity and worth of every human being,

Alta Quello, right, Supervisor of Case- Services, Lutheran Welfare Society of Dakota, and assistant professor at tana College, confers with staff mem- Mrs. O. Bergeland and Mr. Milton n.

we know that every individual is different and has a right to make his own choices and decisions regarding his own destiny. We do not sit in judgment upon him even when we cannot condone his behavior, and we respect the confidential nature of the trust he puts in us.

I Am Still Excited

Training for social work may be obtained at any one of the 59 accredited schools of social work in the United States and Canada. Upon graduation from college, the student enters the graduate school where he studies for two years, and after completing class, field, and research requirements he receives a Master's Degree in Social Work. If at that time the new worker knew all about the profession, I would find it quite dull, but no one in social work ever knows enough. New knowledge is always becoming available in the science of human behavior through research, study, and practice, and each of us can add to this knowledge from our experience with people. We learn by reading professional books and magazines, we learn from our colleagues, and we learn from our clients.

When I take a minute to think about it, I am amazed and excited that after ten years as a social worker, I still find that each day brings something new and that I have to seek new information or new ideas in order to do my job. If we are to learn from our experience and add to the fund of knowledge, we must think critically and objectively in order to effect change, rather than worship traditional thinking and doing. "Because we have always done it this way" does not seem to me to be a sufficient reason for continuing a procedure that has lost its value or could be improved.

If we think about it, however, we cannot be unconcerned about the needs of the Indians in our midwestern states, about the Negroes in the south, about the rural and urban slums in our own communities, or about the illegal and independent adoptions and the unmarried mothers who do not find help. As social workers we are engaged in serving a group of people who need to be protected and sometimes loudly defended, and so we find ourselves contending for ideals in a world that often rejects or questions them. To those of us who like to stand on soap boxes, this is a wonderful opportunity to shout, because we have the facts to convince society that something must be done.

In addition to these intellectual and emotional satisfactions there are some other advantages to being a social worker. Jobs are secure, for there are ten jobs in the United States for every worker with a master's degree. Salaries are getting better so that we can maintain a comfortable standard of living for ourselves and for our families. We are not confined to a desk, or even to a building, if we like freedom of movement.

Social work has been traditionally a woman's profession, and until the return of the GI's after World II, there were few men in the field. Since then number of men has been steadily increasing, and s of the graduate schools in the Middle West have equal numbers of men and women in school 1947. With more men in the profession, changes come, and most agencies now like to have both and women on their staffs because of the peculiar tributions each can make. Some of our Lutheran age are handicapped at the present time because they do have enough women social workers on their st Some clients, such as some adolescent girls, some dren, unmarried mothers, and others whose relations with men have been difficult, are more easily helpe a woman than by a man. Others, of course, get a better with men, so a well-balanced staff needs bot

The Talent for Love

It seems to me that social work offers unique unusual opportunities for women to use the partic attributes and skills that we have, and to express selves in ways that are best suited to our talents. Wo have special competence in the arts of housekeep mothering, and loving. There are so many peopl trouble with themselves and everyone else who to experience some tenderness and love if they ar learn to trust and love anyone at all, that we can many opportunities for making use of this talent love. One psychiatrist has said that if a woman does find ways to express her love it becomes a drive power, but if it is to serve the needs of the c it must be both compassionate and dispassionate, cannot serve the needs of the social worker. Since number of men in social work has increased, there fewer opportunities for women in administrative executive positions, but there are almost unlimited portunities for us as social workers, supervisors, sultants, and teachers.

Social work principles in a democracy are so cl akin to those of Christianity that many of us who to demonstrate and express our religious faith in daily work find that social work, whether i private, public, or sectarian agency, gives us this portunity to serve God through service to our fe men. This field, however, is not for the one who w to give advice, to scold, to preach, or to convert o to his own way of thinking and acting. It is ra for the "doer" in the Church, the one who can giv the needy without expecting gratitude, the one can love even the unlovely, the one who has unen faith and hope that people can change. Social w gives us a way to follow Christ's "new commandme that ye love one another," and to demonstrate Chris love in action.

The Question of Membership

n time to time congregations are confronted with viduals and families who insist on continuing mem- hip in the congregation "back home." The problems h this attitude creates are many. At the annual meet- of the Church Council, the following statement approved as a guide to congregations confronted by issue:

There should not be actual membership in more than one congregation.

In general, membership should be held in the congregation where a person lives.

Status of "Honorary Member" might be granted to long-time members of a congregation who move away, e.g. from the Midwest to California, but actual membership should be transferred to the congregation to which people move.

Such honorary status should include cemetery rights, upon payment of a modest fee, if necessary, either to the congregation or to a cemetery association of which the person could be a full member.

Retaining full membership in the former congregation and assuming only "Associated" status in the new congregation should be discouraged.

(6) Any such associated status, if unavoidable, should be designated in some other way than as a qualified membership—perhaps simply "associate" or "friend" or "affiliate."

(7) Those having honorary or associated status, whether called "Honorary Members" or "Associate Members" or not, shall not be counted as members of the congregation and shall not be privileged to vote.

(8) Student congregations at colleges of the Church and at state institutions should not be considered as official congregations of the ELC. They should be designated and referred to as "Student Congregations" and membership therein as "Student Membership."

(9) Membership of students in official congregations of the Church, in their home community or elsewhere, should be retained and such obligations to their home congregations as may be required under the circumstances should be recognized and fulfilled.

(10) The financial responsibility for such student congregations should rest upon the colleges or student foundation and upon the students concerned.

(11) The congregations comprising the various college associations, corporations, or student foundations should be recognized as having the right, through their representatives in such associations, corporations, or student foundations, to call, or to delegate the power to call, college pastors.

(12) College pastors are expected to keep accurate records of ministerial acts; but since they, in a sense, are serving as assistants to the pastors of the official congregations to which the students belong, transcripts of records of ministerial acts (except Communion, unless specially requested by the home pastor, should be sent to the home congregations of the student, or, in the case of students having no home congregation, to such official congregation as the student may elect. However, no such transcript (e.g. of a marriage or child baptism, should be sent to more than one official congregation.

(13) The college pastor should encourage students leaving the college to maintain membership in an official congregation, by transfer or whatever means may be required, in whatever communities they may subsequently live.

Fredrik A. Schiotz
President, ELC

EDITORIALS

Formula for an Advancing Church

It is time to draw this series of editorials to a close. In a little more than three weeks, Pentecost will be here —the exact date of the fortieth anniversary of the birth of The Evangelical Lutheran Church. We hope that every congregation of the Church is planning some form of observance of the day, linking it up with the great message of Pentecost—the outpouring of the Holy Spirit and the birth of the Christian Church.

We have only two subjects left to consider in this series: the present editorial (which will be begun in this issue and concluded next week)—a sort of summary statement; and a following editorial, which will attempt to turn our eyes to the days to come.

How Shall a Church Be Judged?

Few tasks are more difficult than that of evaluating the true condition of a congregation or a church body. One can establish standards of judgment, of course. If the members of a congregation are diligent in worship, faithful at the Lord's Table, have a good record in the stewardship of giving, are vitally concerned for the unchurched and unsaved in the community, and are loyal to the synodical organization to which the congregation belongs, we have a right to conclude that it is a good congregation. Yet it is only such surface indications that are amenable to exact measurement. Only God can judge the true spiritual condition of those who make up the congregation, and therefore the congregation itself.

It is somewhat simpler to estimate the condition of a church body. A synodical organization is not a "congregation made up of congregations." It is an association, a fellowship of congregations, banded together for certain specific and definable purposes. We have spoken of this in earlier editorials. Generally speaking, two considerations dictate the establishment of church bodies: the need for co-operative effort in carrying out to the full the Great Commission of our Lord; and need for fellowship among like-believing and like-minded congregations.

Accordingly, it is not too difficult to establish standards by which the life of a church body may be judged. Are the member congregations being assisted in fulfilling their divine mandate? Is the church body a constantly deepening spiritual fellowship? If the answer to those questions is in the affirmative, then that church body may be called an advancing Church. We recall rea once, of a Protestant Church in the United States w little by little, lost its missionary zeal. Foreign languished; there was no desire to reach out into communities. A period of stagnation began which e in the dissolution of the entire organization. W seems to teach the lesson that a church body ca stand still. It advances—or it retreats.

It is interesting to study the history of The Evang Lutheran Church in the light of what we have written. It is a good story, an inspiring story— however, plenty of illustrations of the weakness which all human flesh is heir. By and large, it i difficult to demonstrate that we have been and a advancing Church; but it is inevitable to conclude there have been times when we have been peril close to retreating along certain fronts, when we sh have been advancing.

What should be emphasized here is that the stru our fathers erected forty years ago has gone virt unchanged all these years. There have been refinem and rearrangements, but there has been no basic cha That, to us, demonstrates as nothing else how well men planned. It is all the more amazing when considers the overwhelming changes which have t place in the world in which our Church lives and w

The reason that the basic structure has so well stood the ravages of time is that it was built on principles. The first of these is that the Church is *pe* An organization may be as efficient as you please, is not based on the premise that it is of, by, and people, it will not last.

The second principle is that the *congregation* is damental. One of our sister bodies has as one o "guiding principles" that the congregation is the nearly perfect manifestation of the Kingdom of among men. Our fathers came out of the same b ground and held the same belief. While we may at ti sadly, forget it, our fathers wrote into the very fabri the Church that the synodical organization exists the congregations, not the other way around.

It appears to us that a rather specific "Formula fo Advancing Church" may be found in the basic d ments which we have inherited from the foun fathers and in the story of our Church these f years. This formula has three parts.

The eleventh in a series on "The Church We Love"

e People Are Loyal

ere are few synodical organizations which command whole hearted (but also critical) loyalty of its people a higher degree than The Evangelical Lutheran urch. We can recall no single instance in which the vention of the Church adopted some project or pro- m which the congregations did not accept.

his is all the more remarkable since there is probably Lutheran body in America in which individualism is te so dominant a factor as in the ELC! When we e sometimes described our Church as an "organized rchy," we have been speaking facetiously, of course. ere is, however, a grain of truth in it. We are organ- d, to be sure (there are those who think we are over- anized), but it is most emphatically a voluntary anization! When we are able to state that, almost hout exception, the congregations, both pastors and ple, accept the recommendations and resolutions of its ventions, the reason is, obviously, that those recom- ndations and resolutions are arrived at in a thoroughly ocratic manner. The convention is nothing more n the particularization of the congregations.

his organizational principle roots in the principles down by the founding fathers. One has only to ly the documents of 1917 to learn that democracy written into the very warp and woof of the new urch. As the Church has grown, as its responsibili- have multiplied, and as it has had to accommodate f to the ever-increasing complexity of life, it has n none too easy to keep that intimate relationship ween congregations and their synodical structure ch our fathers planned.

lowever, we become more and more convinced that danger does not lie in the realms of threatening ralization and authoritarianism. It lies in the area ureaucracy. Put as simply as possible, that means there is danger of setting up such an elaborate cture that the machinery becomes too complicated. result is that the congregations find themselves ght up in a machinery of their own devising which is, rtheless, much farther removed from them than was case in a simpler day.

ere The Evangelical Lutheran Church to continue s present form into the indefinite future, we are that it would have to take steps to guard against let- this tendency run wild. And, strange as it may , that would have to be accomplished chiefly by g back to a provision of 1917 which we discarded ago! In the Constitution adopted in 1917, much e authority was vested in the districts than is now ase. There were good reasons for changing that. We the feeling, however, that, in an effort to correct provisions which just didn't work, our Church too far to the other extreme. It was a case of "throwing the baby out with the bath water." In the primary documents for the new Church, the districts are far more important as parts of the structure than is the case in the present ELC.

A Consecrated and Able Clergy

It is a truism that a Church cannot rise higher than its clergy. That is something our fathers realized, as far back as we find organized church work among them. As we demonstrated in an earlier editorial, the genesis of our entire educational system was the need for trained pastors. That continues to be one of the primary objectives we have in maintaining the schools and colleges of the Church.

The seminaries are called "the heart of the Church." There have been times when there has been a slight tendency toward "heart disease," but it has never become organic. We are glad the Luther Seminary Appeal brought our Church face to face with the physical problems. Now we hope that the need for a greatly enlarged theological faculty at the seminary in St. Paul will become equally apparent. If, in addition to all that, the need for more pastors can become a burden on our hearts so that a genuine "recruitment program" may get under way, all traces of "heart disease" will have disappeared.

We have no hesitancy in saying that no Church has been more richly blessed than the ELC in the type of pastors God has sent to minister in our congregations, on our mission fields, in our charitable institutions, and at our schools.

The ideals which undergird the ministry of today have roots far back. We may put it this way: The *best* we have must be given to the service of the Church. Not a few of us are old enough to remember how the pastor used to be on the look-out for boys, especially in the Confirmation class, who seemed to have the qualifications for the ministry. The Norwegians had a special word to describe such a boy, "preste-emne"—one who was qualified to become a pastor. Without in any way disparaging the influence of our schools and colleges, we believe that the best recruitment agency for the ministry is still the local congregation. The schools build on what has been established there.

It is difficult to define exactly the qualifications of a pastor. One of the writer's seminary classmates made the remark the other day that "any resemblance between the parish ministry today and when we were ordained is purely coincidental." That is exaggeration for effect, of course, but there is some truth in it. The more we talk with parish pastors, the more we marvel at the changes that are taking place in the demands being put upon them.

(Continued on page 495)

Let's Disturb Our Churches

Raymond M. Olson
Director of Stewardsh

When congregations are satisfied to be as they are there is good reason to look for ways to disturb them. The Christian message is disturbing. It makes disturbing and troubling claims on people. When our congregations are called upon to be more than they are, to do more than they are doing, to minister in their communities more than they are ministering, it is a good sign.

Troubling experiences come from many directions. The Every Member Visit program in a congregation has been a disturbing experience for some people—and it is intended to be. The Church will never respond to the crisis of the age if it hesitates to challenge its people, if it must conduct itself so cautiously as never to trouble a man's conscience or claim more of his money in the name of the Christ.

It is disturbing to people to have their congregation enlarge and develop its program, because that calls for more time, more effort, and more financial support. We might as well admit that most of us would rather not be bothered. We would rather continue with a minimum of demands and calls upon us, and devote ourselves to the comfortable and casual things which are so inviting in our time. The EMV program in a congregation begins with the development of a larger and more effective program. It probably will call for an increase in church staff, for more investment in parish education and equipment, for greater service to members and non-members, and possibly even for larger quarters. Certanly it will call for an increasing ministry outside the parish, through the institutions and missions and activities of the Church at large. This is intended to move any congregation out of old habits.

It may be disturbing to people to have a survey of resources take place, as the Every Member Visit intends. The purpose of this survey is to arrive at some judgment about the ability of a group to carry out the kind of program which may be under consideration. The survey raises the question about how much people would give for Christ's work if they really became concerned, really recognized the Church's work as a primary responsibility to be met, and truly responded to the love God has shown for them. It is troubling to be in a group which begins to ask if its members are giving on this basis because most of us are not doing so. We rather incline to give enough to get by with, to be average members, but not enough to reach out to do great things for God.

It is also clear, from our past experiences with EMV program, that it disturbs people to be called on members of their congregation when that visit will volve conversation about giving to the Church and Christ, will involve discussion about their relations to the Church and to Jesus Christ. There isn't very satisfactory way to avoid the issues when a fello member and his companion are in our home to t with us about these matters. It is very often downri disturbing to have it happen. This is just the rea it ought to happen, of course. A visitation progr of any sort is intended to jar us loose, to get some n decisions, to take a good look at what it means belong to the Christian Church.

Does EMV Solve Everything?

A good friend raised the question whether we w of the opinion that the Church would solve its proble if it solved its stewardship problems, gathered m money, and received more hours of service from members. Obviously not! The spiritual welfare of Church will be affected by being confronted in stewardship, but that will not solve it all. In fact, wh a congregation begins to think about a greater progr it may find some new problems arising which have b dormant. When it adopts a visitation plan, to talk ab stewardship of time, talent, and treasure, some iss will probably be raised which haven't been heard fr before.

However, if an Every Member Visit serves to "pl the field," the chance of good harvest is much grea If such disturbances come, it is very possible t ought to come. When the Church and the churches any period of history want to be left alone, and to l to themselves, it is clearly evident that they ought to be left alone. The EMV is not primarily a way raising more money, although it will do that in m cases. It is primarily a plan by which a congregat may examine itself, search out what it can and ou to do, and then proceed to seek the spiritual insig which will make it all possible as a sign of Christ faith and love.

The EMV Got Results

There were 1,039 congregations enrolled in the EM program of the Department of Stewardship during 19 56. This was 38.7 per cent of the congregations and volved 50.5 per cent of the confirmed members of

(Continued on page

our Positional Bearings

Harold B. Kildahl, Jr.

THE FOURTH SUNDAY AFTER EASTER
May 19, 1957
Text: John 17:9-17

ps at sea and planes in the air are guided safely to r destinations by navigators who are charged with responsibility of charting the course of ship or ie by taking positional bearings to determine the nediate position of the craft, as well as the course is followed. It's much the same in the life of the istian—positional bearings are vital, to determine immediate position of life and the course it follows. l here, in the prayer of our Lord, several such rings are indicated.

he Christian is one who "belongs." He is one who ngs to Christ, who has been purchased with a great e, who has been redeemed by the Savior—one who aly and honestly confesses his faith in Christ.

he Christian is one who, like all other men, is in world. The world as such is the dwelling place he Christian, who breathes and moves, works and s, experiencing joy and sorrow, success and failure, all the other experiences that are common to men, who recognizes that this is no abiding city, no final experience. He looks for that which is to come, the city of God whose builder and maker is God. The Christian is one who accepts the gift of life as a trust from God, to be used to the glory of God and in His service.

The Christian is one who possesses within his heart and spirit the joy of which our Lord speaks, which is the joy of the fulfilled promise—of life everlasting. He doubts not, but believes the promise of the Lord.

The Christian is one who is not of this world. He is busily engaged in the world, carrying out the will and the Word of God, but he knows that his final objective by the grace of God is eternity, where in the company of the redeemed he will see the Savior face to face.

The Christian is one who knows full well that the Word of God is the means of his enlightenment, his justification, his assurance, his sanctification, his hope and his salvation. He knows that if he shall "find Christ" he must find Him in the Word; if he would know the way of life, he must know it in the revealed Word; if he would be kept from the world he must find such strength of will and spirit in and through the Word.

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torials

inued from page 493)

he fundamentals do not change, of course. The pastor 957 has the same basic duty as the pastor of 1917 1843: to administer the Means of Grace. He still iches to sinners, he still instructs the young, he still isters to the sick, the poor, the needy. But as life omes more complex, so do the duties of the parish or. It speaks well for our congregations, our col- s, and our seminaries that the men who are being ined measure up.

nd they do; make no mistake about that. Sit in r parsonages, confer with them across the desk in r office, listen to them preach, watch them in their ine intercourse with their people—and you will come of the experience realizing that what our Church oday, it is largely because of the men who are our ors. To be personal for a moment, the writer rds here that the richest single experience of the 18 years for him has been to learn to know literally dreds of today's pastors, young and old. Second in ortance only to the leadership in the pew is the lership in the pulpit. And the two are completely r-dependent.

(To be continued)

EMV

(Continued from page 494)

ELC. The complete results are still being assembled, but it is clear that the same splendid picture is forming which formed in 1955. In that year the average dollar increase for the entire group was 26 per cent, with many going far beyond that figure. Generally it was true that the congregations which followed the program completely (who were willing to be disturbed to that extent) had an average increase of 40 per cent.

In the past year there were congregations which reported increases of 117.1%, 104%, 76%, 59%, and others in those ranges.

The 1957 Program

Invitations have been extended to all congregations in the ELC to participate in the EMV program also this year. Many will be back for a second or third time, while others will be ready for their first venture. The enrollment cards should be returned as soon as possible to permit the best preparation by the congregation and by the men who will be serving the Department of Stewardship in this program. We believe this program will disturb a congregation, with spiritually wholesome results.

Meditations for the Family Altar

J. R. Heste

TOWARD THE FIFTH SUNDAY AFTER EASTER

The Epistle: Hebrews 7:18-25 — **The Gospel: John 17:1**

Monday, May 20
FEET OF THE GOSPEL
Read James 1:22-27

But he who looks into the perfect law, the law of liberty, and perseveres, being . . . a doer that acts, he shall be blessed in his doing.

In a certain sense, the second-best thing that can happen to anyone is to hear the Word of God. The first-best is, having heard it and keeping it, to put it into action in your life. This is what James is saying in this passage.. "But be doers of the word, and not hearers only." Doers are blessed.

Hearing and understanding are important; for that is the way faith comes, and there can be no salvation without faith. But when this stands alone it amounts to what may be called dead orthodoxy—faith without works.

The truth of the Gospel comes truly alive when it gets into the feet. It serves the Lord Jesus and brings a great blessing to the servant.

Make my faith so strong and true, heavenly Father, that I cannot help but give myself actively in Thy service. Amen.

✚

Tuesday, May 21
HAVE YOU ASKED?
Read John 16:23-28

"Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."

There are people in this world who do not ask anything of God. Some are in this unfortunate class because they do not know God. There are, however, some who do know God but still do not ask anything of Him. Perhaps they do not believe that He will hear them, or they feel that they do not deserve anything from Him.

Jesus said, "Ask, and you will receive." Do this, no matter who you are, and do it in Jesus' Name; then your joy will be full.

Jesus gave staggering promises in connection with prayer. We are slow to believe everything He said about it. And we are the losers for it. We do not have because we do not ask.

Is there something you miss? Is there a special problem on your hands and heart? Go to God about it in prayer and see what happens!

Teach us to stop handling our affairs all alone, O God. Amen.

✚

Wednesday, May 22
HE PRAYS FOR US
Read Hebrews 7:18-25

Consequently he is able for all ti save those who draw near to God th him, since he always lives to make cession for them.

Many boys and girls have grown know that they had mothers and f who prayed for them. After they home to go to school or to work, make homes of their own, they ha support of the prayers of their pa This has wonderful meaning.

If the prayers of Christians for another have meaning, then surely of great encouragement to know tha children of God have the prayers of the eternal High Priest who makes "i cession for them."

Since we know this we should be th ful. Jesus cares for us. We should to live as He would have us live, b will of the Father. This is what H sires for us and we would not set to undo that for which He prays.

Keep us mindful of our Lord Jesu God, thankfully and faithfully. Ame

✚

Thursday, May 23
MUCH MORE!
Read Luke 11:5-13

"If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

The illustration Jesus uses here is very pointed. We understand it because it comes close to our human experience. Everyone knows that parents will do all in their power to take good care of their children. They will not do less than they should; they will do what is right and good for their children.

If this is true of good parents, then certainly it is true of God. But God does better still. "How much more," Jesus says. In this connection He spoke of the gift of the Holy Spirit, who is given in full measure to those who ask.

In all that God does He gives in full measure and to overflowing. "Exceeding all that we ask or think." Here is an unfailing source of power for all who would have it.

Teach us full reliance upon Thy grace and bountiful goodness, dear God. Amen.

✚

Friday, May 24
WHY PRAY?
Read James 5:16-20

Elijah was a man of like nature with ourselves and he prayed fervently that it might not rain. . . .

You might say that Elijah controlled the weather! First he prayed that it would not rain. Then he prayed that it would rain, and the elements were obedient. But it wasn't Elijah who was regulating things; it was God. And God was doing it in response to the fervent prayers of Elijah.

What did Elijah have that made God respond to his prayers in that fashion? James reminds us that Elijah was a sinner, like other men, but also a man of faith. He took the gift of prayer and used it fervently.

You and I have the same opening to the storehouse of God. We do not have the big assignment in life as Elijah had, where it was important to have a dry season to bring home a truth. But we all have our places in life and our spiritual, physical, and social needs.

Hear our prayers, heavenly Father, and stir our faith. Amen.

✚

Saturday, May 25
MAKE IT COUNT!
Read Matthew 6:5-13

"And when you pray. . . ."

Jesus gave instructions on how to He spoke of several pitfalls, mistakes can be made in speaking to the Fa For one thing, He reminds us that p is not a show-off. The number of p who hear you pray does not make good prayer. And the words you us how beautifully you say them, does matter a bit. And beware of just sa them! If it was a mere matter of st ing some words together, all you'd nee do is say something like our Lord's P while you put your mind on a hun other things.

No, Jesus says, prayer is speaking God, and if it is sincere, and the that God hears and will answer, it come straight from the heart. Otherwi is mockery.

"Go into your room and shut the and pray to your Father who is in se and your Father who sees in secret reward you." Here is where you learn to pray in truth and faith.

"Lord, teach us to pray." Amen.

orrespondence

quets

congratulate you upon the beauti- nd well planned issue of the Lu- AN HERALD for April 28, Christian ge Sunday. I am sure it will do Church and School an immense nt of good.

WM. L. YOUNG, Exec. Secy.
Board of Higher Education
American Lutheran Church

hought your Christian Education was terrific!

W. L. THORKELSON
Minneapolis Star
Minneapolis, Minn.

ur LUTHERAN HERALDS stressing ign Missions, the special Home ion issue, and the special Educa- issue were very good. The Lenten ngs were inspiring.

(The Rev.) ROALD CARLSON
Henning, Minn.

hank you for a very good paper. "Easter in Literature and Art" by zmann and Oldsen was very good. oped them all out because I like ep them in my scrapbook.

JACOB T. HOVERSTEN
Glendale, Calif.

t me congratulate you on your tian Education Issue of the Lu- AN HERALD, April 23. Here is an to be proud of, which will appeal e high school kids of our Church. The "layout" work is head and ders above any previous issue.

NORMAN KLEIN
Ottawa, Ill.

hink the issues of the past several hs have been particularly fine— interesting articles, timely and presented editorials on well chosen cts, and much that serves as good ual food which is greatly appreci- You are to be commended for uality and appeal that your work ices.

OLIVER J. HANSON
Merrill, Wis.

►On behalf of the Ladies Guild of Central Lutheran Church, I wish to express our sincere appreciation and gratitude for the announcement of our cookbook as it appeared in the March 5 issue of the LUTHERAN HERALD.

You may be interested in the response; we have received approximately three dozen orders from six different states.

MRS. E. R. COVEY, JR.
Portland, Ore.

Memories Revived

►Let me compliment you on the April 23 issue of the LUTHERAN HERALD. Among the contents, especially "The Victorian Age" brings back memories. The first time I visited St. Olaf was about the year 1902. At that time there was only one building, and a very primitive one at that, according to modern standards. But undoubtedly it was then quite an achievement. The most imaginative dreamer could not then have foreseen the campus as it is today.

In the same connection there comes to mind the improvements in all our school buildings as far as comforts and conveniences are concerned. In my father's time at Luther College, the rooms were heated by wood-burning stoves, and the students had to carry the wood to their rooms from outside. And during my time at Luther we did not have electric lights until my last year there, in 1898.

O. TURMO
Newman Grove, Neb.

On Collars and Tobacco

►A recent issue of LUTHERAN HERALD has the opinion of two correspondents on two somewhat far-apart problems.

One is the collar some preachers think they must wear, and the reasons given are so ridiculous. Why our good Lutheran preachers resort to that backside-to collar unless it is to without a word say "Here is a preacher," and unless we know the individual the first thought is a Catholic priest or an Episcopalian preacher.

I think if a vote were taken among the membership in our Lutheran congregations and the preacher complied, the hideous collar would go to the museum. To sit in a pew and see a preacher with all that excessive apparel is far from edifying.

Now to the other correspondent on use of tobacco. He voices my opinion. It would be well for the average smoker before lighting up in an audience or gathering to look up offence in the Bible and there by the help of God ponder how others take his or her puffing that foul tobacco smoke with a take it or leave it attitude. See Matt. 18:7. Read also Romans 14:21 and other places in the Bible.

It would be different if those habitual smoke puffers would in sincerity ask God if it is right or not instead of softsoaping themselves.

GUNDER SCOTT
Blair, Wis.

Religious or Christian?

►Religion and Christianity do not convey the same meaning. Yet I have noticed at times that authors of "religious articles" in the LUTHERAN HERALD have used the word religion when they had reference to Christian Religion. There is a tendency to use the term Religious Education with reference to Christian Education. When the word religion is used it surely does not necessarily refer to Christianity any more than the word Christianity could refer to some other religion.

(The Rev.) G. E. BORRESON
Hayward, Wis.

Errors Corrected

►I enjoyed very much The Christian Education Issue of April 23rd, Vol. XLI, No. 17.

But in the article on the Lutheran Collegiate Bible Institute on page 417, there are several errors.

1. Saskatoon is NOT the capital city; the capital city is Regina.
2. The school was officially opened in 1916—it had not operated before that time.
3. It did not become a junior college until 1928.

These errors may not seem very important, but as a resident of Saskatchewan, a student of the school, and one who is vitally interested in its welfare, I draw attention to them.

SIGMUND BUE
Lake Alma, Sask.

THE CHURCH in Today's World

New U.S. Crime Record

J. Edgar Hoover, director of the Federal Bureau of Investigation, reported here that 1956 was the worst year on record for crime.

The FBI's annual "Uniform Crime Report" disclosed that offenses known to the police numbered 2,563,150 last year, more than 300,000 over 1955. The 13.3 per cent increase was the largest ever recorded for a single year. It brought the crime rate to 43 per cent higher than in 1950.

Larcenies increased 16.7 per cent, auto thefts 16.1 per cent, rapes 6.3 per cent, and murders 1.8 per cent.

The 1956 crime rate was 1,533 per 100,000 population compared with 1,187 in 1950. The rate increased four times faster than the population, which rose 11 per cent during the same period.

Some 139 juveniles were charged with murder in 1956, compared with 94 in 1955. A total of 840 were arrested for rape, 1,971 for aggravated assault, and 5,580 for other assaults. Two hundred and ninety-seven were arrested for narcotics law violations, compared with 249 the previous year.

The FBI report showed that 46,477 children were taken into custody for theft, as against 38,750 the previous year. Those who got in trouble with the authorities for auto theft totalled 18,672, compared with 14,621 the previous year.

Liquor law violations brought about the arrest of 5,728 juveniles, an increase of 1,525 over the previous year. In addition, drunken driving resulted in 631 teen-age arrests, gambling 516, and drunkenness 6,489.

Juvenile Crime High

In his report Mr. Hoover also pointed out that juvenile delinquency increased nearly 20 per cent in 1956 over the previous year. He said 1956 was the worst year for juvenile crime in the 26 years the FBI has been compiling national reports on police arrests.

A total of 234,474 children under 18 were arrested in 1956, charged with crimes ranging from murder to petty larceny. There were nearly 39,000 more arrests last year than in 1955. More than 40 per cent had not yet reached their 15th birthday.

More than 3,000 of these young people were arrested for homicide, rape, or assault with a deadly weapon.

Youths under 18 represented almost two-thirds of all offenders arrested for auto theft, 50 per cent of those arrested for larceny, 53 per cent of those arrested for burglary, and 24 per cent of those arrested for armed robbery.

Church Not Effective?

Although the world is in on its most critical moments, the influ of religion on human affairs appea be "indirect, immeasurable and told, rather minimal," says Dr. L Pope, dean of Yale Divinity Schoo spoke at the annual meeting of Associated Church Press, organiz of Protestant editors in the U States and Canada.

"Even in the United States," Pope said, "religious convictions h little discernible difference in A can policies, though candidates public office may refer piously to mighty God in the closing paragr of their campaign speeches."

Religion has helped to keep idealism with regard to world o and its influence was noticeable in formation of the United Nations C ter, Dr. Pope said. "But," he ad "the great decisions as to internati relations are made largely within context of power considerations conflicting secular ideologies r than consciously under the surveil of a Lord above all nations."

The theologian said there is a revival of interest in religion in A ca, but no great religious revival.

ACTOR AIDS REFUGEE PROJECT—Movie actor Don Murray (right) goes plans for a special refugee project in Naples, Italy, which he will guide and fin under the supervision of the Brethren Service Commission of the Congregational-C tian Churches. With him is Belden Paulson who will direct the early stages of project. Mr. Murray became concerned with the plight of refugees while a cH service worker in Germany and Italy.

eligion has a better hearing, and pen opposition than at any time in century," he said. "By the same n ideals are rebuilding — moral s, religious ideals. And it is grati- that the percentage of church bers to the total population has rising steadily since colonial times. ut the fact remains that 40 per of our people still have no formal ection whatever with any church. nose who do have such a connec- less than half attend regularly, and oximately one-third never attend." . Pope stressed that preoccupation the condition of the churches and extension of church membership ugh the general population "should be allowed to obscure the present of the world and its need for a mptive gospel."

WORKERS BUILD CHAPEL—Employees of Solar Aircraft worship in their "All Faith Chapel" which they built in their spare time. The speaker is Edmund T. Price, president of the Company.

garian Morale Low

e morale of Hungarian refugees g in camps in Austria is reported ve reached a new low, due largely e uncertainty of U.S. policy re- ng their entry here.

e Rev. Julius Sathmary, pastor of ohn's Lutheran Church, Mohnton, interviewed on his return from o-month visit to Austrian refugee s, said morale is "very bad" and sunk to the lowest ebb" since the mber revolution in Hungary. The morale problem is also accentuated he "hopelessness" for reunion of ies and the reports of the tragic ion of family members still in gary.

e relief worker estimated that if the opportunity, ninety per cent e 47,000 Hungarian refugees in ia would come to the United s. He urged that these persons be the same chance to enter as that ded their countrymen already ad- d. Not to do so, he declared, d be "a terrible tragedy."

. Sathmary, who made the two- h visit to assist Hungarian refugees ng admittance here under spon- ip of the Lutheran Refugee Serv- was stationed at Lutheran World ration offices at Camp Roeder near urg. The camp, which houses persons, is the largest of the fugee camps in Austria.

ring his stay there he talked with hundreds of persons, and as the only Hungarian-speaking U.S. citizen in the camp, was deluged with requests for interviews. Most of the questions asked about the United States, he said, concerned the chance of getting jobs and finding homes.

For two months before making the trip, Mr. Sathmary assisted in interviewing Hungarian refugees at Lutheran Refugee Service headquarters at Camp Kilmer, N. J. The agency has aided in the resettlement here of close to 1,600 Hungarian refugees since last November.

English Mormon Temple

The cornerstone of the first Mormon temple to be erected in England will be laid on May 11 at Newchapel, Surrey.

The London District Temple will be the fourteenth Mormon temple in the world, and the second in Europe. It is patterned after the recently dedicated Swiss Temple, and the New Zealand Temple which is still under construction.

These three structures are different from other temples of the Church, in that most of the ordinance work will be accomplished in a single room with changing scenes effected by means of a projector and screen.

The London Temple, being built on a 32-acre tract, is expected to cost $1,250,000, including furnishings.

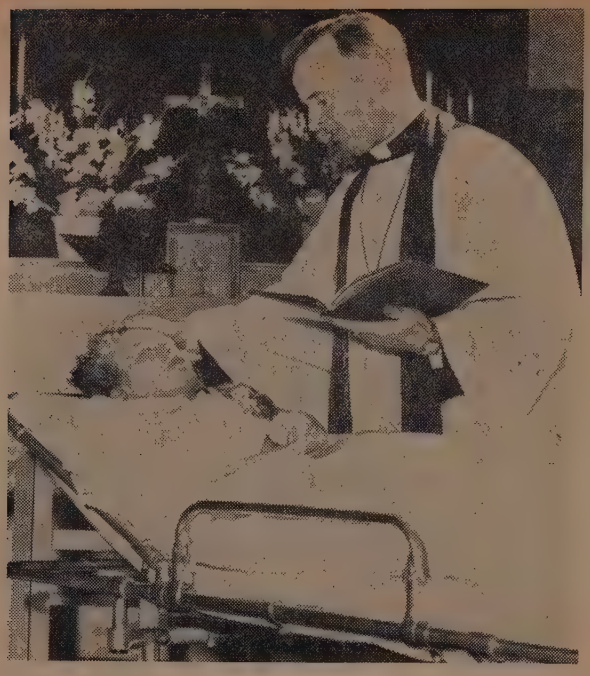
___Among Lutherans_____

Negro Lutheran Choirmaster

The congregation of Trinity Lutheran Church at Tenafly, N. J. has "warmly received" its first Negro choir director and organist Raymond Jackson of Providence, R. I.

The Rev. Arthur Frieberg, pastor, said that both junior and senior choirs have increased in numbers since the 26-year-old musician was selected from 14 other applicants to direct the church music program for the white congregation. He was chosen by the church music committee and the board of administration.

Mr. Frieberg said only two "mild protests" were registered when the young organist was retained, and since then church members "have been so pleased with his organ renditions that a great many thank him for his playing after every service."



POLIO VICTIM CONFIRMED—Thirteen-year-old Darlene Morse, a polio victim since 1952, was confirmed and received into membership of Zion Lutheran Church, (Mo. Synod) Hopkins, Minn. by her pastor, the Rev. H. W. Brill. Darlene, who is completely paralyzed, must sleep in an iron lung but is out during the day. She is an honor roll student in the eighth grade.

NEW CHURCH DEDICATED—Dr. F. A. Schiotz, president of the ELC, was the main speaker at Palm Sunday dedication festivities for the new Trinity Church, Jamestown, N. Dak., the Rev. Joyce Nestingen, pastor. The 46-year-old congregation, which has recently experienced a 40-per cent increase in membership, also recently installed a parish worker, Miss Marilyn Mathison.

LWF Laymen's Guide

The theme of the Lutheran W Federation's Third Assembly at neapolis Aug. 15-25—"Christ Free Unites"—is the subject of a lay study guide issued by the Nat Lutheran Council.

The 24-page booklet, distribute pastors of the eight church bodies ticipating in the NLC, was writte Dr. G. Elson Ruff, editor of *"Th theran,"* weekly news magazin the United Lutheran Church in A ca.

Entitled "Liberty and Uni Christ," the booklet is divided int chapters: "The Good News," " Gift of Unity," "Freedom for Refo "Freedom to Serve," and "The ing Kingdom." It is based on LWF's official study document o Assembly theme.

According to Dr. Stewart W. man, executive secretary of the sion of LWF Affairs, the bookle been prepared "in the hope that C tian freedom and Christian unity especially engage the thoughts intercessory prayers of thousand our North American parishes." H the study guide is aimed at the and women in the pew and is re adaptable for personal meditation use in group discussions.

Parish Divided

The Our Savior's-Hay River P of Sand Creek, Wis. has recently to divide their three churches int parishes to make possible better toral service. Ridgeland Church, w has not been a part of the parish also be included in the new arr ment and will combine with Hay to form one parish. Our Savior Sand Creek and Our Savior's of Creek will form the other parish

Seminary Commencement

The annual commencement se for the graduates of Luther Theolo Seminary, St. Paul, Minnesota, w held at 3:00 P.M. Sunday, May 1957 at Central Lutheran Churc Minneapolis.

The commencement speaker w Dr. T. F. Gullixson, president em of the seminary.

ort on Luther College

ither College has recently released findings of the Gardner Cowles ndation Studies. The Cowles report ised on research of the total pro- is of fourteen liberal arts colleges owa. The report indicates that by asing its enrollment by 47% in years, Luther is now the second st private college in Iowa. It has largest compus acreage, and its building—new, modern, and spa- —is the best of any of the Iowa tutions.

he report goes on to show that her's student body ranks high in lastic aptitude, although it does not a rigid admissions policy. Luther's ty appears to be adequate and is organized in pursuit of curricu- studies and scholarship. The report indicates that Luther's curriculum nservative, soundly liberal arts, and staffed. The college shows a well rolled financial status with the et balanced each year.

he Cowles report indicates the nt activities give special attention usic, with a well balanced athletic ram. Teacher training is important, about half of Luther's graduates ving certificates. Almost one third he graduates are reported engaged arious areas of advanced study.

the light of increased enrollment the college's desire to improve, the les report shows Luther has certain s in facilities and general program. l in all, Luther College and the rch at large can be proud of such xcellent report of progress by an rtial fact-finding group.

gustana College

illard J. Rosine, assistant professor ugustana College, has been award- Ph.D. in biology by the University olorado. His thesis-subject was a acean commonly known as "fresh r shrimp." Dr. Rosine has been at ustana since 1952. He is a magna laude graduate of Augustana Col- Rock Island, Illinois. He obtained master of arts degree from the ersity of Colorado in 1951, where vas elected outstanding graduate nt of the year.

n Ode, senior in music education, has been notified of his appointment as Danforth Fellow by the Danforth Foundation, St. Louis, Mo.

The fellowship, one of approximately 70 awarded throughout the nation, will enable Ode to work toward his doctorate at the graduate school of his choice. Ode reports that he will enter the Eastman School of Music, Rochester, New York or the University of Colorado at Boulder this fall.

The Danforth Fellowship program seeks to direct qualified students into the profession of college teaching, with an emphasis on Christian service. Ode was selected on a basis of scholarship and personal commitment.

Ode is assistant band director, director of the Northlanders, director of the band at Lyons consolidated high school, vice president of the senior class, and a member of the Augustana a cappella choir, Town and Gown Symphony Orchestra, and Who's Who in American Colleges and Universities.

Concordia College

Five members of the LSA at Concordia College made a trip to Washington, D.C. April 14-17 to attend the Washington Seminar for Lutheran Students. Those who attended were Larry Winter of Boyden, Iowa; John Tjostem, Lidgerwood, N. D.; Ken Urdahl, Jamestown, N. D.; Dick Hodges, Joplin, Montana and Don Nelson, Mahnomen, Minnesota.

The purpose of the seminar was to increase understanding of Christian citizenship in the United States. Several outstanding government officials spoke at the conference sessions.

Degree in Oslo

It is not too unusual that a college confers an honorary degree at commencement time. However, a rather different ceremony will take place in Oslo, Norway, this spring, initiated by Pacific Lutheran College, Parkland, Wash.

The degree of Doctor of Laws will be conferred by PLC upon a former member of its faculty, Dr. Trygve O. Svare, who is currently serving as a cultural attache of the American Embassy in Norway. The degree will be conferred in the Senate Chamber of the University of Oslo by Rektor Frede Castberg.

Obituaries

Svennung G. Sauer died on March 24, 1957 at the age of 101 years. Born in Hitterdal, Telemarken, Norway, November 10, 1855, he came to Iowa in July, 1869. In 1883, he moved to Mobridge, S. Dak., where he homesteaded with his mother and sister, Tonie. In 1949 he entered the Knute Nelson Memorial Home at Alexandria, Minn.

His picture and a story about his pioneer work in South Dakota and in the Church appeared in the January 22, 1957 edition of **Lutheran Herald.** His extensive benevolences ranged from his local church in South Dakota to Pensions, Church Extension, Sunday School by Mail and Radio, hospital work, Concordia College, Charities, and Missions.

Funeral services were held at Alexandria, Minn. conducted by the Rev. Oliver Ruud, and at Mobridge, S. Dak. conducted by the Rev. Gordon Selbo. Dr. J. N. Brown, a nephew, spoke and brought greetings from Dr. Fredrik Schiotz, president of the ELC. Relatives in Telemarken, Norway and in this country survive Mr. Sauer. A brother, Ole A. Sauer, served Norwegian Lutheran congregations in Iowa and Minnesota until 1912.

Mrs. Anna Glesne, widow of the late O. E. Glesne, died on March 20 at Belgrade, Minn. She had been an active member of Zion Church in Belgrade for 62 years. Funeral services were conducted at Zion Church by the Rev. A. H. Hoyme, and the Rev. John Halvorson of Luther Seminary, a grand-nephew of the late Mr. Glesne, spoke for the family. Mrs. Glesne is survived by one daughter and one grandson.

Mrs. Alberta Sogaarden Reece, widow of the Rev. Andrew A. Reece, died on April 22 at the age of 74 years. Pastor and Mrs. Reece served parishes in Clarkston, Wash.; Billings and Butte, Mont.; Madelia and Alberta, Minn.; and Hemet, Calif. Funeral services for Mrs. Reece were held at Alexandria, Minn. and from the Trysil Church at Farwell, Minn., Pastors H. N. Schey of Farwell and Oliver Ruud of Alexandria officiating. She is survived by two sons, one grandson, and two sisters.

The Rev. Theo. Bergee died on April 18 at the age of 76 years. Pastor Bergee attended Glenwood Academy, Luther College, and was graduated from Luther Seminary in 1911. He and Mrs. Bergee (the former Tina Aunan) served parishes at Milan, Minn.; Coolidge, Texas, Pulaski, Wis. Seamen's Mission at Galveston, Texas; and Glendon, Alta., Canada. After his retirement, he made his home at Hector, Minn., and for the last three years had lived at the Lutheran Home in Madison, Minn. He is survived by his wife, four children—one of whom is Gerhard, pastor at McFarland, Wis., 11 grandchildren, and three sisters.

Mrs. O. N. Jordheim, widow of the late Rev. Jordheim, died at Racine, Wis. on April 8, at the age of 81 years. Funeral services were held at the Lake Park Lutheran Church, the Rev. M. W. Albrecht officiating, and at Tannum Church, Vignes, Wis. She is survived by 3 daughters and 2 sons, 8 grandchildren, and 5 great-grandchildren.

Changes of Address for ELC Pastors

T. J. Alvestad, 904 Murray Dr., Ames Iowa, 4-15-57

E. L. Bentson, 1203 S. Dakota Ave., Sioux Falls, S. Dak., 4-30-57

Frederick Dahl, Lake Mills, Iowa, 5-1-57

E. C. Eid, 316 Blackstone Apts., Sioux Falls, S. Dak., 4-15-57

James Falk, E. 9001 Upriver Dr., Spokane 61, Wash., 5-1-57

G. Gunsten, 1008 S. Spring St., Northfield, Minn., 5-1-57

Helmer Halvorson, c/o J. V. Peters, 2816 Forest Hill Blvd., Pacific Grove, Calif., 4-15-57

Ralph Johnshoy, Spring Valley, Wis., 5-1-57

I. Murray Johnson, Stephen, Minn., 5-1-57

R. T. Jothen, 728 Beech St., Red Wing, Minn., 5-1-57

E. K. J. Kristensen, New England, N. Dak., 5-1-57

Hj. Madland, 1418 Milton, Des Moines, Ia., 5-1-57

Obed J. Nesheim, 433 W. Maple, Viroqua, Wis., 5-1-57

Gilfred Newhouse, Box 146, Cody, Wyoming, 5-1-57

G. J. Ostrem, Rt. 2, Yorkville, Ill., 5-1-57

A. Richard Petersen, 2937 N. 80th St., Omaha, Neb., 5-1-57

R. S. Quade, 615 McLean Ave., Tomah, Wis., 5-1-57

John Ritland, Sarona, Wis., 5-1-57

G. C. Ruud, Mission Lutherienne, Ft. Dauphin, Madagscar

L. N. Steen, Baudette, Minn., 5-1-57

L. H. Smestad, Orofino, Idaho, 5-1-57

L. O. Sunde, 2100 Los Feliz, Thousand Oaks, Calif., 5-1-57

T. O. Svare, American Embassy, Oslo, Norway, 4-8-57

O. I. Torvik, Fort Dauphin, Madagascar, 4-15-57

Announcements

Wanted to buy: 100 or more copies of Lutheran Hymnary, word or music edition. Also Concordia Hymnal. A. B. H. Hagen, First Lutheran Church, 42nd Ave. and Wales, Vancouver 16, B. C.

Northland Church, Iola, Wis., will observe its 50th anniversary on July 28, 1957.

North Puget Sound Ct. Luther League spring convention, May 3-5, Central Church, Bellingham, Wash.

Northern Minn. Dist. WMF convention, June 11-13, First Church, Duluth, Minn.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

240-acre mixed farm. Large, modern house; barn 52x50 feet; center hay mow; 2 granaries; dble. garage; about 150 acres under cultivation, rest pasture. Located south of Milnor, N. Dak. on good roads. 512-1A

160-acre farm in Jackson Co., Minn. Modern home, new barn. Near Lutheran church. 512-2A

217-acre farm for sale in E. Wis., 16 miles W of Manitowoc. 100 acres tillable. Modern 9 room house with 2 baths; garage; modern barn; chicken coop; brooder house; some personal property included; no cattle. Located on good roads, school bus by door. 512-3A

6 acres of land with full set of bldgs.; electricity. Located within city limits of S Minn. town. Lutheran locality, Also included in sale is a model B-AC Tractor and 1 bottom plow. Good condition. 512-4A

320-acre farm in Big Stone Co., Minn. 240 acres cropland, remainder good, prairie pasture. New barn; newly remodeled house; good well; REA. 10 mi. to Lutheran church and town on good hwy. 512-5A

120-acre farm in C Minn. Good 8 room house; barn and other bldgs.; good well and windmill. 4½ mi. from good town with 2 Lutheran churches. About 90 acres good laying field. $45 per acre. $3400 cash by Nov. 1st, balance on easy terms at 4%. 512-6A

160-acre farm near Moose Lake, Minn. Good condition. Reasonable. 512-7A

218-acre farm in SE Minn. 155 acres are cropland, balance oak timber and pasture. Water pressure system in house, barn and hoghouse. 2½ mi. to Lutheran church and park. School bus service to town. 512-8A

160-acre farm near Elmore, Minn. Average bldgs. Lutheran community. 512-33A

Homes

8-room house with bath for sale. K
as the parsonage for Stavanger and
congregations, located near Ossian, Ia
all weather road. Has small barn and
and 5 acres land. 5

2 and 3 bedroom modern homes fo
in W Minn. town. Wonderful school s
2 Lutheran churches. 25 miles to Fa
51

Businesses

Well established dental practice in
Minn. city of 4,000 pop. 4 Lutheran chu
51

Ladies ready-to-wear store in N Ia.
location; nice fixtures; large enough t
dept. store items if desired. Price: $
plus inventory, which can be reduced t
figure desired. 51

Grocery store with small meat dept. Fi
and equipment $4,000 plus inventory.
rent or lease. Located in SC Mont. Co
town on hwy No. 10. Cash. 51

FOR RENT

Homes

A young girl would like to share her 3
apartment with another young lady,
23-30. Available at once. Located in S.
51

Cabin for rent on Kabekona Lake
Walker, Minn., in June or July. Has elect
stove, refrigerator, oil burner, fireplace
boat. 51

Modern housekeeping cabins for rent
quiet family resort in Cass Co., Minn. S
restful. Cabins have electricity, refrige
screened porches; freezer service; playgr
facilities; meals by reservation. Operate
Lutheran couple. 51

Modern, 3-bedroom cabin for rent
June 1st to 15th on Lake Blanch, near
Lake, Minn. All utilities furnished. Exc
beach and good fishing. 51

WANTED TO RENT

Concordia College faculty member w
to rent furnished apartment or house, Se
1957 to August 31, 1958, in Mpls.-St.
area. Preferably reasonably close to the
versity of Minn. 51

POSITION WANTED

Will care for elderly women in my h
Have had 14 years' experience in pra
nursing. Live next to ELC church.
51

Position as director of music in a
congregation, preferably in the NC S
Will graduate from Wartburg College in
with Bachelor of Music degree, majorin
organ. Other interests are youth work
evangelism. 51

Married man with 2 children desires
as custodian or work on a poultry f
Prefers Wis. 51

HELP WANTED

Laboratory technician needed in Iowa
of about 3,000. Salary open. 51

An elderly woman desires a companio
share her home and help with light ho
work. Position will not be confining. Loc
in S. Mpls, close to lake and Lutheran chu
Would have private room. 51

Full time parish worker needed in

n. Lutheran church. Some office work
d, mimeographing and typing. College
g preferred. 512-23F
anent housekeeper needed by recently
ed Lutheran Chaplain. 3 small children.
send details, salary, experience etc.
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ted school teachers, den mothers, scout
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ve in modern, comfortable home near
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e home in NE N. Dak. town, in Luth.
nity and close to shopping centers on
oads. Not a nursing proposition. Some
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semother, age 25 to 40. Immediate
g in boys' department in a Lutheran
en's Home in Ia. 512-28F
ntenance man: gas-fired boilers, general
work. Apartment provided. Employment
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in Ia. 512-29G
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es. 512-30G
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are institution. Challenging opportunity.
ate pay, social security, reasonable hours,
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ted experienced man to manage co-
ve elevator. Must start June 1. Good
and ELC church. Good community.
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of age in new home for working
with 2 boys, ages 9 and 12. To begin
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d, Christ, Walcott, No. Dak., $1.
, Mrs. Jorgen, Wahpeton, No. Dak., $5.
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Chris, Kiester, Minn., $86.
F. A., Brandt, So. Dak., $18.
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Hannah, Eleva, Wis., $15.
Anton, Granite Falls, Minn., $4.50
Mrs. Julia, Clarkfield, Minn., $2.
n, Amundus, Superior, Wis., $10.
n, Mrs. Minnie, Superior, Wis., $5.
, Lewis, Armstrong, Iowa, $55.
, Carl, Mooreton, No. Dak., $2.
, Halvor, South Heart, No. Dak., $38.
, Olaf P., Kinbrae, Minn., $55.
, Mrs. Ole, Edgerton, Wis., $2.50
Jen, Geneseo, No. Dak., $49.
en, Darrell, Blooming Prairie, Minn., $2.
en, Lyle E., Goldfield, Iowa, $5.
son, Mrs. Alice, Slater, Iowa, $4.
, Martin, Montevideo, Minn., $50.
en, Betsy, Sunburg, Minn., $50.
Mrs. Anna, Minneapolis, Minn., $5.
Nels, Menomonie, Wis., $5.
Miss Emma, St. Ansgar, Iowa, $11.50
oseph, Vienna, So. Dak., $60.
n, Luther, Slater, Iowa, $100.
Mrs. C. A., Menomonie, Wis., $7.
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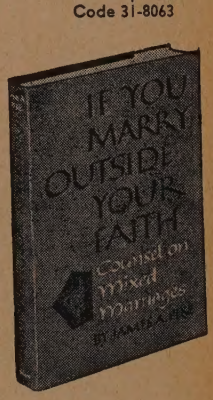

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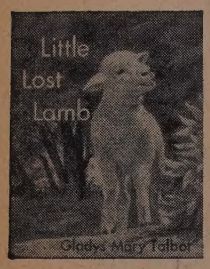

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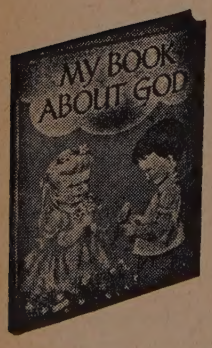

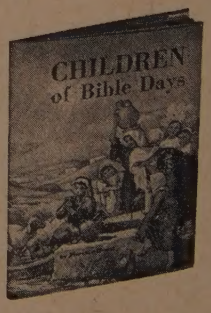

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